

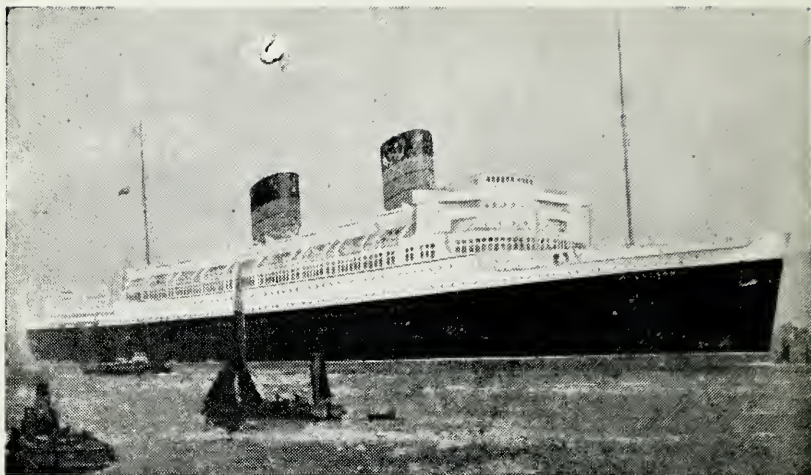
# Millennial Star



## Restoration Of Authority

No. 44, Vol. 101

Thursday, November 2, 1939



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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

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Thursday, November 2, 1939

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## THIS WEEK'S COVER

ALTHOUGH all Christian religions in the world are doing some good for their adherents in teaching in a measure the principles of the Gospel of Jesus Christ, only *one* Church on earth can have God's authority at one time. Hundreds of organizations all profess this distinction while preaching diametrically opposed doctrines. Upon what evidence does the Church of Jesus Christ of Latter-day Saints make the bold claim that it is accepted by the Lord as His true Church? See page 690.



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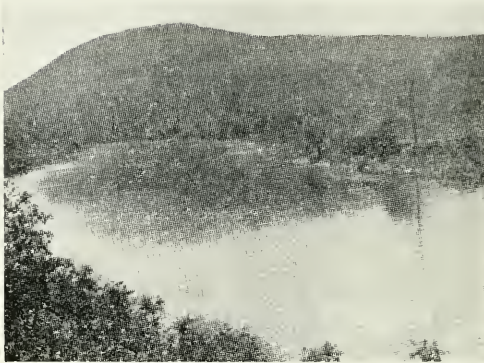
WHAT contribution did Ignatius make to early Christian writings? See page 694.

What is the relationship of the body and the mind and what rules, if obeyed, assure me of mental and physical health? See page 700.

## Divine Authority

By PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve



Susquehanna River near which the  
Aaronic Priesthood was restored

**A**BOUT one hundred years ago a very remarkable thing happened in the world. A young man of about fourteen years of age came forth and announced that he had received a manifestation from the heavens; that he had seen the Father and the Son; and that one pointing to the other said: "This is my beloved Son, hear him." His announcement was to the effect that he had seen them with

his eyes; he had heard their voices with his ears; seen their figures so that from his standpoint there could be no mistake. It was an announcement that startled the world because many people at that time did not believe in Christ or in His mission. And some people went so far as to say that they did not think He ever existed. There was much unbelief concerning Him and the great mission He performed.

But the boy knew that he could not be persuaded to deny what he had actually seen and heard. No man or influence of men could change his mind. In respect to this matter of the "Word," what was it that aroused faith in the minds of men as also in the mind of the boy? It was the Gospel of Jesus Christ. And in this Gospel of Jesus Christ was to be found divine authority.

That is what prompted him to seek the Lord in prayer which was followed by the manifestation and the inquiry by the Son, who said: "What do you want?" He had come into the Sacred Grove to pray and to ask a vital question because of the confusion that existed in the minds of men at that time.

In answer to the boy's question, he was told to join none of the various sects of the day. Although they might have some truths in their tenets, yet they nevertheless lacked very much in having the fulness of the Gospel. This resulted in dissension, hard feelings and bitterness. This condition was not approved by the Lord and was not therefore acceptable to Him. The young man was thereupon told he must join none of them.

Now, that was the substance of the wonderful manifestation given to the young man, Joseph Smith. It was some time after that before he could be designated a Prophet of God, or, in other words, before it could be said of him that he was an Apostle of the Lord Jesus Christ. He was but a boy, and he was very much amazed with his experience. He took it to his father and mother and the first thing he said to them (four members of the family had joined the Presbyterian Church) was that he now knew that the Presbyterians did not have the Gospel in its fulness. As I have said, they may have had some truths, and so long as they refrained from engaging in the evils and dissension and fault-finding, etc., they were acceptable to the Lord, but otherwise He could not receive them.

Could any man at that time have been justified in saying that Joseph Smith was called of the Lord to go forth and organize the Church of Christ because of this great manifestation? No, no, he did not go for the purpose of ascertaining whether he could organize a church. He went with the idea that one of these various denominations was the true Church, which one he did not know. However, no authority, no power was given him beyond the condescension of the Father and the Son to manifest themselves in person to him.

By what means then was the Church of Jesus Christ of Latter-day Saints organized? It was based upon divine authority. How did this authority come? It did not come by word of mouth; it came by the laying on of hands, and that is the only way that divine authority can be communicated to men upon the earth—not by the voice alone, but by the laying on of hands by one who has authority. There was not a man upon the earth at that time who had authority from heaven to organize the Church of Jesus Christ.

If Joseph Smith had made the claim that he received this authority from some one or other of these contending sects, then we might do well to pause and consider the matter; but nevertheless we would surely know that he was a false prophet. However, divine authority came in due season. A mighty angel from heaven descended and manifested himself to Joseph Smith and Oliver Cowdery and announced that his name was John the Baptist, the great prophet of the Meridian of Times, the fore-runner of Jesus Christ the Lord upon the earth—John the Baptist who lost his life for the testimony of Jesus. He came and laid his hands upon the heads of these young men and conferred upon them the Aaronic Priesthood. That is to say, he gave to them by the laying on of hands, the authority he himself had received. The language that he used, the very prayer that he uttered in this consecration is given in Joseph Smith's account of that experience.

Now he was under divine authority to a limited degree. The great Priesthood that he received is what is called the lesser Priesthood. There is another and a greater Priesthood that was essential before he would be duly equipped and authorized to organize the Church, and that is known as the Melchizedek Priesthood. Where and how should he get it? He could not

organize a Church with the Aaronic Priesthood; he must have the full Priesthood. The Lord did not come down from Heaven, nor the Son, but messengers were sent—holy angels to perform this duty and give this divine authority which was so essential in the beginning of this work.

The names of these messengers were Peter, James and John. They were real angels in form and figure for they appeared in person. They came and laid their hands upon Joseph Smith and ordained him to the Melchizedek Priesthood and the Apostleship.

Now he was fully equipped with divine authority. I believe that divine authority is the most essential thing in the world because we could not go a step without it. With it, we have the approval of the Lord. These young men were willing to receive this authority and to covenant with the Lord that they would honour it by keeping His commandments.

On the sixth day of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized with six members by Joseph Smith the Prophet. This was the actual Church of Jesus Christ. There are many churches in the Christian world; for instance the Church of St. Paul, that of St. Peter, some of one, and some of another. But, this Church must bear the name of its author, Jesus Christ. The presumption is that Jesus Christ had indicated before His death that Peter, James, and John should succeed Him in the presidency of the Church. Tradition has it that Peter, James, and John were slain as were the other apostles, and also many of the saints in the Meridian of Times. The divine authority they held went with them into the Heavens. And were it to come again to the earth, it would naturally come through those who last held it upon the earth—but always under the direction of the Lord Jesus Christ.

That is the kind of foundation we are striving to build upon, and it is as firm as the everlasting hills. It cannot be moved. You could not build a Church that will stand forever upon any other foundation. It is blasphemy to speak or act officially in the name of the Lord unless a man has divine authority. What was it Paul said? "If any man preach any other gospel unto you than that ye have received, let him be accursed." That is strong language! Paul was in earnest in the matter. It is a serious thing. I am sure that the authorities of the Holy Priesthood in this Church would not dare to officiate in the ordinances of the Gospel without this divine authority.



TIME is a daily miracle. You wake up in the morning, and lo! your purse is magically filled with 24 hours of the unmanufactured tissue of the universe of life. It is yours. It is the most precious of possessions. No one can take it from you. And no one receives either more or less than you receive. In the realm of time there is no aristocracy of wealth, and no aristocracy of intellect. Genius is not rewarded with even one extra minute a day.—Bennett

# POETRY

## DO YOU FEAR THE WIND?

Do you fear the force of the wind,  
The slash of the rain?  
Go face them and fight them,  
Be savage again.  
Go hungry and cold like the wolf,  
Go wade like the crane.

The palms of your hands will thicken,  
The skin of your cheek will tan,  
You'll grow ragged and weary and swarthy,  
But you'll walk like a MAN!

—Hamlin Garland

## OPPORTUNITY

They do me wrong who say I come no more  
When once I knock and fail to find you in,  
For every morn I stand outside your door  
And bid you wake and rise to fight and win!

Wail not for precious chances passed away,  
Weep not for golden ages on the wane,  
Each night I burn the records of the day;  
At sunrise, every soul is born again.

Though deep in mire, wring not your hands and weep;  
I lend my arm to all who say: "I can."  
No shame-faced sinner ever sank so deep  
But yet might rise and be again a man!

—Walter Malone

There is a destiny which makes us brothers  
None lives to self alone  
All that we send into the lives of others  
Comes back into our own.

## Protestors Of Christendom

*A story dealing with the writings and teachings of the Apostolic Fathers and with those notable characters of religion who through the centuries have protested and who have been protested against.*

By JAMES L. BARKER

FROM THE IMPROVEMENT ERA

### II. IGNATIUS, BISHOP OF ANTIOCH

THE lack of historical data makes it difficult to ascertain the exact extent of the Church at the end of the first century; however, there were groups of members in various cities of Asia Minor and Greece, at Rome, and at Alexandria.

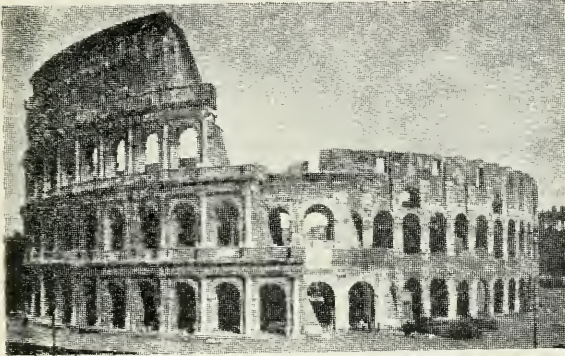
From about A.D. 33 to 44, Jerusalem was the centre of the church. After 44 A.D., Peter did not reside regularly in Jerusalem and little is known of his activity; other than of Paul, there is little or no authentic information concerning the missionary travels of the Apostles. From 44 to 68 A.D., Antioch in Syria was the centre of missionary work for Paul. In the period from 68 to 100 A.D., all of the Apostles except John were probably dead. John made Ephesus the church centre. The letters of Ignatius and the letter of Polycarp were written in the following decade, around 110 A.D.

In addition to what is contained in the letters of Ignatius, very little is known about him. Besides the Latin name, *Ignatius*, he had a second name, *Theophorus*, meaning "borne of God," and tradition says he was one of the children Jesus took in His arms and blessed. He was probably born a slave. If so, his master secured a good education for him and later set him free. He became bishop of Antioch, the second to hold the office after the founding of the church by the Apostle Peter. According to Eusebius, "he was sent from Syria to Rome to be eaten by beasts in testimony of Christ. He was taken through Asia under most careful guard, and strengthened by his speech and exhortations the local church of each city in which he stayed. He particularly warned them to be on their guard against the heresies which then for the first time were beginning to obtain, and exhorted them to hold fast to the tradition of the Apostles. . . . While he was in Smyrna where Polycarp was, he wrote one letter to the church at Ephesus . . . and another to the church at Magnesia . . . and another to the church in Trallas. In addition to these he also wrote to the church in Rome, and to it he extended the request that they should not deprive him of the hope for which he longed by begging him off from his martyrdom."

The authenticity of the Ignatian letters was disputed by Calvin and his followers, and defended by Catholic writers. At present, both Protestants and Catholics generally consider seven of the letters as genuine.

The importance of the testimony of the Ignatian letters con-





The Colosseum at Rome, where tradition says Ignatius was martyred

cerning the constitution of the early church is difficult to exaggerate. "The martyred bishop of Antioch constitutes a most important link between the Apostles and the Fathers of the early church. Receiving from the Apostles themselves, whose auditor

he was, not only the substance of revelation, but also their own inspired interpretation of it; dwelling, as it were, at the very fountainhead of gospel truth, his testimony must necessarily carry with it the greatest weight and demand the most serious consideration." (*The Catholic Encyclopedia*)

Clement of Rome records certain traditions and facts concerning the doctrines and constitution of the church in the West; in the letters of Ignatius are found materials concerning conditions in the church in the East, at that time the church's most important world centre.

The agreement of Ignatius, Clement, and John the Apostle is especially significant: (1) as to the prevalence of dissension and apostasy, (2) as to the constitution of the church, (3) as to the importance of the spirit and revelation.

#### DISSENSION

According to Clement, there has been a rebellion in the church at Corinth; according to John, false doctrines and apostasy are prevalent in the churches in Asia to which he writes; according to the letters of Ignatius, false doctrine and lack of obedience are so common that the supreme need of the churches is for unity.

Freedom from error and unity are to be secured by following Jesus and the Apostles. They were prophets and, as such, were in a position to judge of the genuineness of any and all purported revelation, public and private, they were the direct agents of the Saviour, and Ignatius places what they give on the same footing as the teachings of the Saviour.

Ignatius would also secure unity by obedience to the bishops and elders.

#### THE CONSTITUTION OF THE CHURCH

The bishop was the highest authority having immediate supervision over his church and the highest authority present of any kind. John, the last of the Apostles, had

*Continued on page 702*

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THURSDAY, NOVEMBER 2, 1939

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EDITORIAL

*Retrospect . . . . TODAY . . . . Prospect*

“ . . . But, Mousie, thou art no thy lane,  
In proving foresight may be vain:  
The best laid schemes o' mice an' men  
Gang aft a-gley,  
An' lea'e us nought but grief an' pain,  
For promis'd joy.

Still thou art blest, compar'd wi' me!  
The present only toucheth thee:  
But, Och! I backward cast my e'e  
On prospects drear!  
An' forward, tho' I canna see,  
I guess an' fear!”—Robert Burns

**F**EW people live abundantly, joyously, fully, because they do not live *today*. Either gloomy memories or anxious anticipation are allowed to intrude upon the peace of the present. We must learn to forget, to let go, to bury the things which call up unpleasant memories, and not permit them to mar our happiness. We may remember the lessons of the past and profit by them, but time spent in useless regret is worse than lost. Thinking of what we might have done with those missed opportunities, punishing ourselves with darts of self-condemnation, is worse than merely killing time. It is subjecting it to a slow and lingering death.

If we fix our gaze upon the past, we will be unable to see the possibilities of the present. To spend time regretting the past is to add the folly of today to the mistakes of yesterday.

*Conquer Your Environment*

**P**RESENT conditions may not be ideal, but we must learn to extract happiness from less than perfect surroundings. We must influence and dominate our environment, rather than submit to be its slave. Complete self-mastery includes the mastery of environment.

But how, says someone, can I get happiness out of my monotonous, humdrum life? Chained as I am by necessity, dependants, and duty, each day is the same as yesterday and each tomorrow is made unwelcome by the knowledge that it is to be only another today, or worse.

Is not the answer found in the question itself? The shadows of yesterday and tomorrow, if cast across today, will make it dark and dreary. These shadows must be excluded.

Whatever your surroundings, you can make today worth while by closing the door through which you came from yesterday and the window through which you fearfully dread tomorrow, or hopefully anticipate its promised joy.

It is possible to create happiness out of today's work with all its demands, antagonisms, obstacles, disappointments. This requires a resolute heart, a fixed purpose, a mind in control of itself.

Today is the time to which you looked forward yesterday with such breath-taking anticipation or saddening apprehension. It is neither as good nor as bad as it looked in prospect. How it is to appear in retrospect will depend upon what you do with it. When you insist upon viewing today through the lens of either yesterday or tomorrow, you may be sure it will be out of focus, imperfect, untrue, and disappointing.

Jesus pointed the way when He said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." We must resolve to live one day at a time, and live that one day to the full. No matter what happens—if cherished hopes are shattered and we are rudely awakened to find that those blissful dreams of tomorrow were only dreams—still we must resolve that we will extract from every experience of this day something that will make us wiser, happier, more efficient.

### *The Present Is The Only Source Of Real Happiness*

**H**APPINESS must be taken as we go along or it will be lost. The manna with which the children of Israel were fed was gathered fresh each day. They who, lacking faith, tried to store it up for future use were sadly disappointed, for it spoiled. Neither yesterday's nor tomorrow's manna was intended for use today. Each day's supply of happiness, like manna, must be gathered anew and must be used while it is fresh.

"This day I begin to live anew," should be one's first comment to himself upon awaking. Nothing shall mar my happiness. I will forget everything that caused me pain or sorrow. I will not allow the hideous shadows of the future, foreboding, uncertain dread, to rob me of what is rightfully mine—a joyous today.

I shall establish a quarantine against all the enemies of my peace and poise. Those doleful thoughts trying to gain admission from the past will be returned to the dead past to which they belong, and any seeking admission for the future, no matter what their credentials, will be held *incommunicado* until they can get the stamp of today upon their passport.

"Let the dead past bury its dead.  
Act, act, in the living present  
Heart within and God o'er head."

—HUGH B. BROWN

# Joseph Smith And The Source Of Religion

By DR. LOWELL L. BENNION



Joseph Smith's First Vision

THE Church of Jesus Christ of Latter-day Saints is recognized throughout the Christian world as being unique in origin and spirit. It is classified, and rightly so, as neither Catholic nor Protestant. Its claim to the Christian religion does not rest on history and tradition. Its roots are not established as a result of continuous growth in the religious soil of nineteen Christian centuries. The Latter-day Saint Church is not a result of an abated attempt to reform a Mother Church in matters of religious practice. It is not the product of a theological mind disagreeing with existing interpretations on some point of doctrine.

And its origin is not shrouded in mystery, as is commonly believed. It did not begin with some strange tale about a book, translated

from the records of ancient peoples; nor did it originate in the fantastic visions and dreams of a youth.

The Church of Jesus Christ of Latter-day Saints had its origin, rather, in a method and process of the human mind that has been known since the dawn of history—a practice of the human spirit that has been and is universally extolled and honoured. It began in a boy's search for truth. This fact will be obvious to anyone who will read Joseph Smith's own story concerning his religious experience. He was living in Manchester, Ontario County, New York, a Christian lad of fourteen years in the year 1820. At this time he was earnestly trying to decide which of the contemporary Christian churches was true. He writes concerning this problem:

"So great were the confusion and strife among the different denominations, that it was impossible for a person as young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who, of all these parties, are right, or are they all wrong together?"

Where was the boy to go in search of religious truth? He had already listened to the respective words of representative ministers of his community. From them he learned the variety of interpretations men can give to the Word of God as recorded in the Bible. He was aware of his own limitations—his lack of training, knowledge, and maturity which precluded

any extensive critical study of the problem on his own part.

In this state of mind he read one day from the Epistle of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

He describes his reaction to these words:

"Never did any passage of Scripture come with more power to the heart of man than this to mine. . . . I reflected on it again and again knowing that if any person needed wisdom from God, I did."

In this manner, Joseph Smith in his search for truth was led to the original spring of the Christian faith. In child-like faith and humility he approached his Maker in prayer. His quest for truth was richly rewarded. He was told to join none of the existing Christian churches for in them was not to be found the true teachings of the Gospel of Jesus Christ in their pristine purity, fulness, and power, and that in due time, through his instrumentality, the Lord would again re-establish His Gospel and Church on the earth.

And his desire for truth did not end with this first remarkable revelation. Year after year as questions arose in the work he had been called to do, he sought divine aid through prayer. Answer upon answer, principle upon principle, truth upon truth were received until the end result--so-called Mormonism, correctly named the restored Gospel and Church of Jesus Christ, became a whole reconstruction of Christian thought and life on a new basis.

The very essence of the origin and spirit of the Mormon movement, that was to continue as its life's source, was this confident quest for truth through the fresh and continuous revelation of the Divine Will.

Shortly before the end of his life, at a time when he could review thoughtfully the religion he had established, the Mormon prophet was asked by prominent non-Mormons this question: What is the main difference between your faith and that of other Christians? He said:

"The most prominent difference is this: Sectarians are all circumscribed by a peculiar creed, which deprives them of believing anything not contained therein. The Latter-day Saints, on the contrary, have no creed, but stand ready to believe all true principles that exist, as they are made manifest from time to time."

What is Mormonism? It originated in a boy's faith in God as the sure source of religious truth. It developed out of his ability to tap this divine source. In the prophet's maturest years he proclaimed the principle of continuous revelation from God as the fundamental and distinctive spirit of the restored Gospel of Jesus Christ. In so doing he re-established in the hearts of modern men the ancient faith in a living, personal God as the true and perpetual source of religion. We honour him for this faith and its fruits.

## A Sound Mind In A Sound Body

By SILAS L. CHENEY

**W**HEN we speak of mental faculties or the mind, we refer to a very complex and abstract quality characteristic of the human race. It constitutes the seat of man's reasoning and understanding ability. It stamps him as the highest of God's creations. The mind, like electricity, cannot be defined; we know it only by what it does. We cannot assert with sureness that it has any definite location in the human body. It seems certain that the brain and nervous system have the final word in the manifestation of mental processes, but they derive their power from every portion of the body in varying degrees. It is, therefore, a collective term embracing all the physical, intellectual, and moral qualities man possesses. It is a sort of central telegraph station, constantly occupied with receiving, interpreting, and sending out messages from man's conscious and sub-conscious self. The degree of its efficiency is the chief limiting factor of the man who possesses it. Isaac Watts says: "The mind's the standard of the man."

Health is more easily defined. A healthy organism is one that is sound, well co-ordinated, well-nourished, and well-balanced. By obedience to laws of well-being, it is maintained in a condition of complete harmony and adjustment with its surroundings. In short, health, in its largest sense, might be abundant life.

But how are we to enjoy mental health? How is this seat of reason and consciousness in man to be maintained in such harmony with its surroundings as to realize the complete or "abundant" life?

**T**o have mental health we must live in accordance with certain basic laws which govern the well-being of the mind; and since the mind comprehends physical and moral as well as intellectual qualities, the laws in question will be those which govern this three-fold nature of man.

It has been well said that one cannot have a sound mind save in a sound body. This is because, as the above definition points out, the mind and the body are not separate organisms. They are merely different aspects of the same living, rationalized power which is characteristic of a human being.

For example, if the brain is disturbed or injured, some of the bodily functions are affected. There is a reddening of the face when one is ashamed or embarrassed, the heart action is quickened by fear, nausea is produced by a repulsive thought. When the distressing emotion fades there is a corresponding return to a normal condition of these various bodily functions.

In the main there are eight factors which contribute to a sound body—the pre-requisite of a healthy mind.

Air is the first and most important of these. It is our real and utterly indispensable, all-sustaining element. It is the best reinvigorator, exhilarator, deodoranator, and disinfectant of which we know. Everyone should adopt some simple though

systematic breathing exercises suitable for himself. He should see to it that he is constantly in a medium of fresh, circulating air.

Water is nature's other absolutely necessary element for all living organisms. One cannot use too much of it inwardly or outwardly.

Proper and regular periods of rest are vital. Without them even our wonderfully adjusted and highly efficient mechanism would shortly wear out. We must rest to recuperate.

Food of the right kind—in proper amounts and at regular intervals—is also essential to life.

Exercise is important since strength of any kind is gained by drawing on it, not waiting for it.

Sunshine gives energy besides acting as a disinfectant.

Proper shelter and clothing protect one from undue exposure to the capricious elements and therefore act as necessary aids to good health.

According to Dr. Haydon Rochester, the mind is governed by three main urges. These are: self-preservation, self-projection, and self-respect. If these urges are not developed properly and normally, maladjustments are bound to occur. For instance, the urge for self-preservation if thrown out of proper balance may result in either selfishness or self-neglect depending upon whether too much or too little emphasis has been placed upon it.

In conclusion, the following rules might aptly be termed the new decalogue for mental health:

1. Care for the physical body in all respects—air, water, rest, food, exercise, sunshine, shelter, clothing, and functions—and do not endure detrimental conditions when unnecessary.

2. Do not practice persistent self-repression. All energy is claiming a constructive outlet and we thrive only through expression.

3. Do not remain indefinitely in a state of indecision or suspense.

4. Learn to do things easily—the unstrained, effortless, subconscious way; and keep yourself well-nourished mentally.

5. Be honest with yourself, but do not take things too seriously, even yourself.

6. Do not feel too much responsibility for others. They can only develop by living their own lives, and the same is true of you.

7. Disabuse your mind of all its limiting, outworn preconceptions. It is a new age that is dawning.

8. Stimulate trust in yourself and for others.

9. Set your standard of attainments high and never allow discouragements to overcome you in your striving for them.

10. Let your mind be operated in a medium of peace, optimism, ambition and co-operation.

## PROTESTORS OF CHRISTENDOM

*Continued from page 695*

in all probability disappeared. Ignatius admonishes the faithful to obedience to the bishop and the elders, but he had no thought of extending his authority beyond admonition of others and the supervision of his own local church; he does not regard himself as the successor of an Apostle or of the Apostles. No one could demand greater respect than he, a bishop, for the bishop, but he clearly distinguishes between himself and the Apostles. He writes letters to other churches as, indeed, did Irenaeus and Polycarp. Ignatius wrote to two of the churches to which the Apostle John wrote in the seven letters of the Revelation: those of Smyrna and Philadelphia, but he does not, nor does any other bishop, write them as their superior administrative officer in the church: there is no record of Ignatius or of any other bishop acting in a manner comparable to that of John the Apostle.

In the letters of Ignatius, the bishop is represented as presiding over the local church, including the elders. His authority is so great that it has given rise to the expression "monarchical episcopate." However, it was necessary that these who exercised this great authority meet the approval and have the support of those over whom they presided. Not only had the first bishops met the approval of the Apostles and stood "the testing by the Spirit," but the individual rights of the members had been secured by the requirement that the local church give its approval.

## IMPORTANCE OF THE SPIRIT AND REVELATION

The angel of the Lord instructs and commands John; Clement refers to the "testing" of those appointed to office in the church "by the Spirit"; and Ignatius prophesies and has visions, and the gift of the Spirit seem to him indispensable to a bishop.

From the letters of Ignatius and other early evidence, one must conclude that it was intended that the gifts of the Spirit should continue in the church until the second coming.

Polycarp, who wrote at the request of Ignatius, knew that God "hath given (the Holy Ghost) to them that obey Him" and he warns against evil: "Keep from avarice, and be pure and truthful. Keep yourselves from all evil. For how may he who cannot obtain self-control in these matters enjoin it on another."

Widespread disunity and disobedience were indeed serious. Ignatius had been guided by the Spirit: "I cried out while I was with you, *I spoke with a great voice—with God's own voice*,—'Give heed to the bishop, and to the presbytery (elders) and the deacons.' But some suspected me of saying this because I had previous knowledge of the sedition of some persons; but He in whom I am bound is my witness that I had no knowledge of this from any human being, but *the Spirit was preaching saying this.*" (Philadelphians 7: 1, 2)



Ignatius is corroborated by Eusebius as to the continuation of the gifts of the Holy Ghost: "for the Apostle (Paul) grants that the prophetic gift shall be in all the church until the final coming." (*Ecclesiastical History*)

The gifts of the Spirit ceased gradually, in all probability as disobedience grew; in any event Protestants and Catholics alike accept the early historical evidence that the manifestations of the Spirit did not cease in the Church suddenly on the death of the last Apostle.

On the day of Pentecost, the testimony of the Apostles was authenticated by the testimony of the Spirit, (Acts 5: 32; 2: 38, 39) and were it not for disobedience, this means would have endured; but through disobedience, the testimony of the Spirit was lost.

Now, as in the time of Ignatius and Clement, the office of an Apostle is unique; unity is essential, and disobedience and transgression lead to apostasy; the Spirit of the Lord is essential for members and officers alike; and through the appointment of officers by those in authority, aided by the "testing by the Spirit" and with the consent of the members, the rule of the best and the rights and liberties of all are secured.

Did Joseph Smith secure such agreement with the constitution of the church as found in Clement and Ignatius by chance, by supreme genius, or by divine revelation?



## European Missionaries Return To America

**I**N answer to many inquiries concerning the removal of missionaries to the United States, the STAR herewith prints a statement recently made by the First Presidency in reference to this matter:

"The First Presidency announces that missionaries now in Europe will be returned to the United States under the same general plan, as to release and reassignment, as that carried out in connection with other missionaries who have already returned. This action is in harmony with the request of the United States government that all Americans in Europe return to the United States immediately; and of European governments, both belligerents and neutrals, that foreigners leave those respective countries.

"The wisdom of this course has been emphasized by the fact that the working of our missionaries, even in neutral countries, is being increasingly restricted and made difficult because of the measures which the governments of those countries feel necessary to take in order to protect their neutrality in the present European conflict."

## GLANCES AT CHURCH HISTORY

*A brief account of an interesting event which occurred at a corresponding time of a previous year.*

November 1st, 1808:—At Milnthorpe, Westmoreland County, England, John Taylor, third president of the Church, was born. Giving up the Methodist ministry, President Taylor joined the Church in Canada through the labours of Elder Parley P. Pratt. Before his appointment to the presidency, John Taylor filled successful missions in Britain, France, Germany, Canada, and America.



### From the Mission Field

## DOINGS IN THE DISTRICTS

*Irish*

Harvest Thanksgiving services were held in the Belfast Branch on Sunday, October 15th, under the direction of the Relief Society. Speakers at the morning session, which was arranged by the M.I.A. and Sunday School, and conducted by Sister Maeve Harkins, were Sister Ruby Gillan and Brother Joseph Ditty. A reading was given by Brother Robert Dougherty and musical items were rendered by the Primary and Relief Society Choruses and the Gleaner Quartette — composed of Sisters Sadie Fleming, Anne Bananatyne, Dinah Ferguson, and Edna Bond. A solo was given by Miss Elsie Stuart.

The speakers at the evening session, which was conducted by Relief Society President Agnes Gillespie, were Sisters Rosetta McAlpine, Maeve Hopkins, and Trixie Darling, and President Joseph W. Darling. Musical items were supplied by the Relief Society Chorus—conducted by Brother Darling, and the Gleaner Chorus—conducted by Sister Edna Bond.

The flowers, with which the hall

was decorated, were afterwards given to the sick members and friends of the branch.

*Liverpool*

On Sunday, October 15th, the Wigan Branch held their branch conference. Brothers John C. Rickard and Joseph Heyes were the speakers in the afternoon session, in which readings and recitations were given by Joy and Geoffrey Worrall, and Royston, Colin, Verna, Henry, and Graham Heyes.

The principal speakers in the evening session were: District President David R. Willis, and Brothers Norman H. Rickard and Herbert S. Webster.

*Welsh*

The Pontllanfraith Branch conference, the theme of which was "Love Your Enemies," was held on Sunday, October 15th, at the home of Brother and Sister Griffiths. The meeting was conducted by Branch President William Griffiths, with District President R. C. Thomas presiding. Among those present was the Perry family from Cardiff.



## PERSONALS

BORN—To Thomas and Eva Wilson, a daughter, on Tuesday, October 10th. Both mother and child doing well.

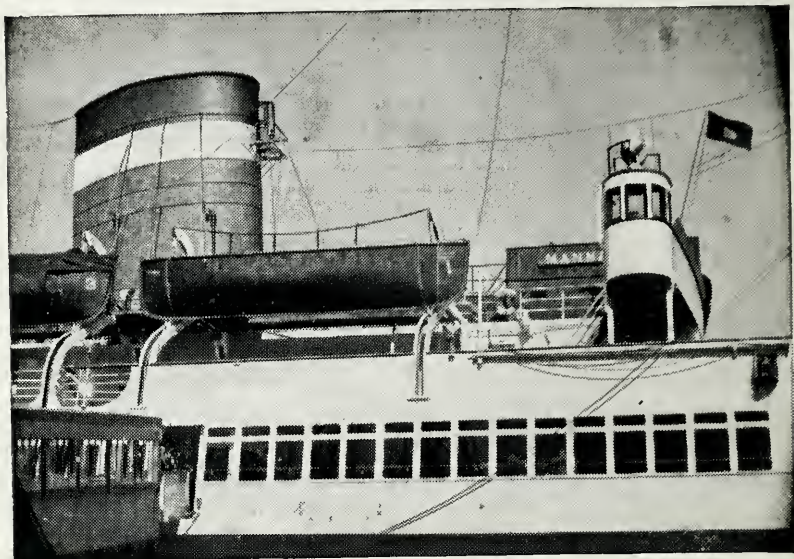
BORN — To Phillip and Alice Lines, a son, on Thursday, October 12th. Mother and child doing well.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**  
Corn Exchange,  
5, Hadden Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
Saving Bank Chambers.  
Lord Street, West.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
50a, Compton Ave.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
‡L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
4b, Silver Street.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
South Side  
Masonic Hall,  
30, Abbotsford Pl., C.5.
- Gravesend:**  
16, Austin Road.
- Great Yarmouth:**  
Johnson's Rooms,  
Northgate Street.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Guisborough:**  
L.D.S. Hall,  
Back of 13 Church St.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, King Charles St.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
57, King Alfred's Ave  
Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall.  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
21, Bottomly Street,  
Off Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall,  
Newdegate Street.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
114, Tavistock Road.  
Park Street.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street
- Preston, Lancs:**  
L. D. S. Hall,  
44, Avenham St.  
Off Fishergate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- South Shields:**  
L. D. S. Hall,  
36, Fowler Street.
- Staffordshire:**  
Washington Bldgs.,  
Wolverhampton.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station.

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